# THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

## "NOT AS I WILL."

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain to late;
Too heavy burdens in the load
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will:" the sound grows sweet
Each time my lips the words repeat.
"Not as I will:" the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bliss
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil,
"Not as I will."

—Helen Hunt Jackson.

PACIFIC
Theological Seminary,

# THE PACIFIC

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## Companions in Courtesy.

Warm was the Irish heart of the late Lord Dufferin. Shortly before he left Canada he was walking one windy day when he came upon an old Irish laborer.

The governor general stopped to have a chat, and the old laborer stood bareheaded, the wind blowing this thin white hair roughly about.

"Put on your hat," said Lord Dufferin.

"Not in your excellency's presence," replied the old man.

"Then," said his lordship, taking off his own hat, "if you will expose your gray hairs to this wind out of deference for my position, I must expose mine to it out of respect for your gray hairs."—The King's Own.

"No good for bad white man to tell me the Bible is not true. It stopped my swearin' and stealin' and lyin', when I'd done 'em all forty years steady. It's a miracle that I've stopped, but it would be a bigger one if a Book that wa'n't true could 'a' made me."—Indian Convert.


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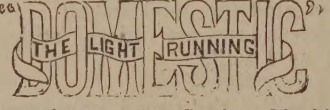


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## One Shot at a Time.

Personal work is unquestionably one of the best methods in recruit winning, and if any one wishes Scriptural examples before he proceeds in this sort of work, they are not lacking. Andrew brought his brother Simon; Christ talked alone with Nicodemus and the woman of Samaria; Philip talked alone with the Ethiopian eunuch; and Paul reasoned with Felix of "righteousness, temperance, and judgment," till the great man trembled. The advantage of personal work cannot be better illustrated than in the following way: A hunter complained that his shot scattered too much. One day while reading a paper, he came across the words, "A recipe to prevent the scattering of shot; price, 50c." He sent for it. In due time it arrived, and read as follows: "If your shot scatters too much put in one shot at a time." Personal work is putting in one shot at a time.

We must contentedly be what God would make us—heralds of the gospel or doorkeepers of his house—missionaries abroad or feeders of the flock at home—anything, or, if such a thought were possible, nothing, in his church.

The law closes the libraries on Sundays, but permit the saloons to stay open.

If you will only reflect on the brevity of your earthly life, you will see how infinitely small are most of the ambitions which you cherish.

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, August 13, 1903

## THY PART.

Be not too busy, O thou earnest heart,
To hear what friends are saying at thy side;
To know if cares or joys with them abide,
And for their help, or cheer, to do thy part.

Among the very suggestive disclosures of the recent church census of London by a leading daily paper were the figures giving the attendance at the meetings of the modern ethical organizations. This is not so large as the talk about their rapid development would indicate that it should be. The figures fail to show that these movements have laid hold of the people as largely as some of their promoters would have us believe. London has each Sunday 1,003,000 worshippers. But the record of attendance at the meetings of these ethical societies was as follows: "The Church of Humanity," men, 4; women, 10; children, 2. "The Theistic Church," men, 114; women, 104; children, 6. "The Ethical Society," men, 507; women, 463; children, 225. "The Theosophical Society," men, 6; women, 16; children, 2. In all probability a census of attendance at the meetings of such societies elsewhere would give a showing not very different from this. Men and women the world over want something more satisfying than that which these systems can give. The feeling now is as it was with Augustine centuries ago when he said to God: "Thou hast made us for thyself and the heart is restless until it reposes in thee." And the God who satisfies is the one who has revealed himself in Christ.

At the meeting of the Presbyterian ministers in this city last Monday there was an utterance which deserves special emphasis. The principal speaker, the Rev. Dr. Minton of Newark, New Jersey, in agreement with President Roosevelt, called the childless home a menace to our civilization. He called attention to that fact which has been brought considerably into notice of late that the flats, apartment houses, and hotels in general have no place for children; that people with children are usually not desired there as occupants. In the discussion which followed the Rev. J. S. Thomas of Howard Presbyterian church remarked that it was against conditions that we must contend, that God never intended that children should be reared in flats, apartment houses and hotels. And as to Sabbath desecration and non-attendance at church he expressed the opinion that there would not be much change for the better so long as existing commercial conditions continued; that the man who is shut up indoors and without fresh air all the six days of the week did not care to shut himself up in a church on the seventh day. Here we have a statement of two conditions, which must be changed if our civilization is to be made what it must be if it shall endure. There is greater need that we should get rid of flats and apartment houses and hotels as places for rearing children than that we should root out the objection on the part of landlords to having them there. At the best they are not proper places for children; and the time will come when, as most of them now are, in their sunless condition, they will not be regarded as proper living places for any one young or old. People need sunlight. The sun is a great life-giver. For physical as well as moral good, all such apartments should be put under ban; and in the evolutions of the years they will be. Our great cities will not always stand as so great a menace to health as they now do. And the commercial conditions! These will be changed also. That editorial writer on one of the leading daily papers on this coast was correct in his judgment when he said to the Rev. Jonathan Edwards, who gathered from many sources the valuable information set forth in his paper on "The Sunday Question" at the recent Pacific Coast Congress in Seattle: "The trouble lies, not so much in the inefficiency of the churches and their pastors as in the fact that we have no period of leisure during the week. As it now is men and women are slaves to their occupations for six days in each week, and they want something on the seventh day that will give them healthful, physical exercise or some other enjoyable diversion as a radical change from their regular occupation. Attendance at church does not give it, no matter how eloquent the preacher or how attractive the choir. They want, and they take, what they cannot get in any other way—outdoor entertainment." When conditions such as these are changed it will be easier to get men to attend church.

Many Christians are like the leaning tower of Pisa, as far removed from uprighteousness as it is possible to go without toppling over. Others are like a child riding a rocking-horse, with plenty of motion, but no progress. Still other are like those matches that will strike only on their own boxes, working in just their own way or not all. Again, some are undoubtedly like the hen that begins to cackle every time she lays an egg, never doing anything good without talking about it. Others are like the darkey's mule, not having very much will-power, but very strong won't-power.

## THE RELIGIOUS WORLD.

The estimated cost of the Greek cathedral to be built in Cleveland, Ohio, is one million dollars. It is said that the Czar of Russia contributes a large sum.

The Rev. Dr. Campbell Morgan goes to England the latter part of the month to remain during September and October. He is very much in demand there as well as here. His return to the Pacific Coast early next year is looked forward to with great interest.

Christianity is laying stronghold on India. The editor of a Brahman paper said recently: "We entertain no more any hope for that religion which we consider dearer than our life. Hinduism is now on its deathbed, and unfortunately there is no drug which can be safely administered to it for its recovery. Many men of splendid education are coming forth even from our own community who have already expressed a desire to accept Christianity, and should these gentlemen really become first Christians and then its preachers they will give the last blow to Mother Hinduism. This terrible crusade is now carried on by Christians with a tenacity of purpose and devotion which in themselves defy failure." Another Brahman, an eminent lawyer, says: "It were madness to shut our eyes to the fact that Christianity has come to India. It is a mighty, conquering, permanent spiritual power, come to stay and repeat its victories."

The movement for church union in Australia progresses. A Melbourne correspondent writes: "The steps already taken to form a big non-Anglican Protestant church, which shall by mere force of numbers, dominate the religious life of the States, are of a practical, if cautious nature. The leaders of the different churches are actively fomenting the project, taking as their objective the formation of a United Evangelical church of Australia, possessing over 1,100,000 members. It is recognized that the negotiations will take a long time to complete, but as yet hardly a dissentent voice has been raised." The churches interested are the Presbyterian, Congregational, Baptist and Methodist. Recently in Melbourne a union committee of Presbyterians and Methodists discussed the statement of belief which was submitted some months ago by the Presbyterian Assembly as a basis of union, and it was accepted with only a few changes.

A few weeks ago, James D. Cunningham, police magistrate of Chicago, and his young and beautiful daughter were the actors in a pathetic scene at the gates of the Notre Dame convent at Milwaukee. A press dispatch to a Chicago paper says: "For almost a half-hour, it seemed, he held her to his breast and rained kiss after kiss on her handsome, upturned face, then clasped her in his arms as if to take her from the waiting nuns. When the nuns finally took her in charge and kindly led her through the gateway and the great gate flew to its fastenings, the magistrate buried his face in his arms against the wall and tears streamed down his cheeks. It was with difficulty that he got to his carriage, so overcome was he by his feelings. Miss Cunningham came from her home to the convent to take the veil of the Sisters of Notre Dame and she cannot again see her parents unless in the event of fatal sickness. The young woman acted with great courage, but could not keep back the sobs and tears as she said her last 'Good-bye, papa.'" We do not believe that Christ ever taught any such immolation. His command to the disciples was to go into all the world and preach the gospel to every creature. The consecration of this young lady, like the consecration of many another, is lofty, but it is misdirected.

It is said that American Catholics who reside in the Philippines are essentially with the government and against the Friars. A correspondent of the Boston Transcript says that it is the Catholics in this country who desire to make capital against the Republican administration who are complicating the situation, and that their co-religionists in the Philippines, except one trouble-making society which owes its existence largely to political hostility to the Taft government, recognize the justice of the American plan. Concerning the Aglipay or independent government, the Transcript representative has found a difference of opinion. Some assert that it is without much strength; but it was found by him to be of considerable strength in the region about Manila. The following introductory statement to the constitution of the Aglipay organization will be of interest: With the purpose of having a Filipino national church, independent of Rome, similar to those organized in the past, which today are acknowledged as (belonging to) the greatest and most civilized nations of the world—England, Germany, Russia, Italy, France, Greece, Belgium and America. And moved by faith in the Biblical principle that God, with his Son, our Savior, Jesus Christ, is the founder of all Christian societies in all places which have dignified humanity, lifting it above the wretchedness of sin, of slavery and of barbarism; we, the faithful Christians of this Filipino people, of our free and spontaneous will, have resolved, by common consent, to found, and hereby do found our church." The first and second sections of the constitution are as follows "Our church in its independence will not recognize nor admit canonical or ecclesiastical obedience to authorities which are not of its bosom, aside from the respect which, by reason of reciprocity, is due to other institutions. There shall be constituted the same ecclesiastical hierarchies as exist and are recognized in the Roman Church, with the exception of the institution of the papacy." The leading Bishop of this organization is Father Gregoric Aglipay, who was its chief promoter. In a recent letter to his people he says: "Great Britain has her church entirely independent of the Pope. In Ireland, where the religious conditions are very similar to ours, through freedom of worship, all the sects have come to gain ground as well as in numbers of followers as in spiritual influence. We can by no means return to where we were before in 1896. Gov. Taft has promised us a legislative assembly. How then shall we be able to advance if we must trust to the graces of a Frenchman or an Italian or a Hottentot the control of our consciences? The one means which we can and must adopt to instruct us in the way of exercising our individual rights is to send our children to the American schools, because in them they will learn, we may be very sure, to know all this. If they attend the parochial schools they will learn nothing else but what foods are permitted on certain fast days, and the number of days comprised in a plenary indulgence, which is easily obtained by the recitation for a certain number of times of 'Ave Marias,' 'Our Fathers,' and nothing else." It is not possible to forseee the outcome of this effort to build up among the Filipinos a national Catholic church, one independent of Rome, but it is evident that it will prove a leaven of good. If it does not mean Protestantism after a time it does mean a bet-

ter Catholicism. The friends of the movement claim for it after a little over a year of existence three million adherents.

## The Bystander.

### Professional Honor.

Every profession is governed by certain unwritten rules of professional ethics. There are well defined standards of honor that cannot be encroached upon with impunity. The ministry is not an exception. The Bystander's attention was called some time since to the experience of a pastor who went away on an extended vacation of several months. He secured a friend to supply his pulpit during his absence—a brother in whom he had the greatest confidence. This ambitious man began "to feather his own nest" by making plans to steal the church. It was done with tact and diligence, but the end was an inglorious failure. He began a course of conduct calculated to alienate the absent pastor and people. He gathered around him a coterie of sympathizers; and, on the other hand, reported the supposed alienation to the pastor in a manner suggesting the whisperings of Iago to Othello. The pastor, who had been happy with his people, did not see the trail of the serpent until the facts disclosed.

It can only be added that the attempt on the part of the trusted supply failed, and ended in his own shame. The Bystander relates this incident to point the moral of professional honesty. The crime of which this man was guilty is even greater than that of the midnight burglar. Ministers must be careful not to usurp another man's place, not to steal another man's church. It is just as wrong to steal a pastorate as it is to steal sheep. But some misguided men, carried away for the time being by their ambitions, are led to commit such a crime upon unsuspecting and confiding friends. The Christian ministry should always stand for honor.

On the other hand this ethical etiquette should be strictly observed by churches. Churches have no moral right to get rid of a pastor except by the most honorable methods. There must be no playing fast and loose with the pastor. Many a man has been sorely injured by injudicious and sometimes really dishonorable methods pursued by churches in their efforts to get rid of the pastor. There is only one way to accomplish this end, and that is the right way.

With all our ecclesiastical machinery we must have more and more a certain respect for professional propriety and honor. Sometimes this saves the churches from unpleasant councils and misunderstandings.

### Honor in Little Things.

The above reflections suggest the larger thought of the need of honor in little things among Christians. A man's religion does not consist entirely of his theological beliefs and emotional expressions of spiritual experience. It is tested by other people in little things. Some believe the Bible from cover to cover and are known to be penurious, mean and unjust in the ordinary affairs of life. There are also men who believe that the whale swallowed Jonah, but they cannot be trusted in a horse trade. They preach the gospel of sacrifice, but would take the last farthing. Religion should possess the whole man and find expression in all the details of his daily life.

Churches are often damaged by the "little foxes." They defeat their own purposes by the little sins of their members. It is quite probable that the church of Christ rests upon the rock of what a man actually is rather than what he says or believes. The damaging power of unjust judgments and unkind words can hardly be measured. Every man is under obligations to live for the edification of others. The hedge-hog in the church does more harm than the heretic. He wounds more people. People do not like thorns. They do love flowers. Blessed are the people who edify and exalt, who bless and uplift, who add to the sum of happiness. After all it is a grand thing to be simply good. Without anything more—just good—awfully, continuously, delightfully good. Such people are contagious. They are like the music of a band. It is a good thing to be a Christian, but it is better to be a Christian without being disagreeable.

## Acorns From Three Oaks.

### Aloha.

### How a Modest Man Came to the Front.

It was my privilege to attend a debate in Central Turkey College at Anitab, in which the Senior class all took part. The question was, "Shall We Go to America to Complete our Education?" If I remember rightly, nine favored such an additional course as would add to their E'clat and open a wide career to them. All but one avowed their hopes of personal advancement and looked, though with loyalty to their own college, for what America might do for them. In all this nothing offended me. It was characteristic of collegians and of youth. But the exceptional man in the class charmed me. Baron Haritune, i. e., Mister Haritune. Slender, graceful, petite, quiet, unassertive, his warm and winning speech won me. "Brethren I think I can best serve my Master and my country by giving myself to such work as these dear missionary teachers have done for us. America has sent us the best and what have they not done for us? Let us abide by their advice and give ourselves in humble, helpful work to bring up the schools in lesser places as nearly as we may to the standard set us in Anitab." Reporting that debate with interest to President Fuller before I retired, he said to me, "Haritune is the one man in that class whom we all want to have go to America. We want him to go to Oberlin and perfect himself in music and return to a musical professorship in our college." In God's kind providence Haritune came to Oberlin. He became a happy helper and devoted friend of President Fairchild, took the musical instruction and enthusiasm of the lamented Professor Rice and returned to the professorship heaven ordained for him when he gave him the hearts of his teachers.

### A Campbell Cornet.

It was Aloha's privilege recently to give in the Congregational church at Campbell an address, "From the Mediterranean to the Euphrates on an Arab Horse." It was a loving supplement to President Fuller's sermon in the same place on the great revival in Anitab. The address which was before the Epworth League and the C. E. Society of the high-toned little town, led up to Prof. Haritune's need of instruments for a college orchestra. Because of Turkey's bad roads no musical instruments larger than a small organ has been carried into Anitab on a mule's back. Now that a wagon road has been tardily built a piano or a large organ is hoped for. But the young professor and his

ambitious boys long to make the echoes of a jubilant orchestra among the survivors of the sad Armenian massacre. The generous young people enterprised the buying of a fine cornet as their part of the orchestra and made a fine beginning towards it. Pastor Wythe of the M. E. church cordially co-operated. In all loyalty to the larger interests of our beloved A. B. C. F. M. and with sincerest desire to co-operate with Secretary Tenney, I ask C. E. Societies if they will let me help them contribute to this devoted orchestra. Who will buy a violin? Who undertake for an Anitab drum? It would be too much unlike the unselfish Haritune if I asked all the proceeds for him. Any share that your generosity suggests will answer. Keep me busy until Christmas and let our holiday gifts to the beloved president, who at three score and ten comes to be our California neighbor, be a modest orchestra for his beloved school. When you know that harvest field labor pays these young Armenians eight dollars a month, you will see they cannot support themselves in college and hope to buy their own instruments. May not this effort be one sign to our new secretary that we are with him with all the music of our young souls for every advance in our beloved California for Christ's cause in this great missionary century? I do not ask entertainment or traveling expenses, but I do entreat, "in His Name," that we put at the disposal of a devoted and capable musical professor something more than one cheap cabinet organ. Box 34, Saratoga, will get a hello response from Aloha.

### Marketing Apricots.

The tired hands rest after the picking of the gold-colored apricots. Now comes for many dear souls the trying knee-work—kneeling under the prune trees to pick the fallen, ripe, purple fruit. Buyers will soon come about feeling for the apricots in the bins. It is not of them, of Eastern commission men, or foreign markets, that I write. "Marketing apricots" at "Three Oaks" has another significance. There be many kinds of apricots—Moorparks, the "sky-bearers," Royals, Blenheims, and these on different roots, including the hardy plum Myrabolan, which endures a damp, cold soil, which would kill the more delicate roots. There are "eight to the pound," which canneries covet, the "blemished," the first grade, the "jam" lot, and there is the marketable apricot as yellow as this paper over which my pens runs and as soft as an old preacher's heart. What shall we do with the soft, clean, perfect apricot—sweet as honey, as full of flavor as a strawberry peach. The visiting preacher is plum full—or rather apricot full. The pleasant Oakland Endeavorer has her hands full and cannot hold any more. The plump baby boy from the next ranch looks as if he had fallen face-first onto his mother's pumpkin pie. The "marketable" apricot not begun to decay but at that stage of absolute ripeness and perfection, where decay must soon begin if it be not disposed of! Market it then. Eat it. Eat it faithful picker, careful sorter, lively laddie who have come into the harvest at "five cents a box." Ye of London never get a California apricot. New Yorkers do not. They cannot get to Chicago in perfection. You must come where they grow and get under the trees in the cool of the morning. The man who said he wished he had the neck of a giraffe when he drank lemonade might have said the same amusing thing when he "marketed" a perfect apricot. The mouth tanned with strong tea don't fully get the flavor. Coffee deadens the most exquisite taste. Tobacco nicotine kills it. Opium poisons it. The hungry, thirsty, clean-lipped man with the pure tastes of a king's child, gets the fruit from God's trees in perfection and feels the blessed Bible verse, "He gives us all things richly to enjoy."

## THE PRESENT TENDENCY TOWARD WORLD UNITY.

Josiah Strong, D.D., President American Institute of Social Service.

Until the nineteenth century there was but little contact between different peoples throughout the world. They were separated not only by distances hard to overcome, but by differences of speech, of faith, of mental habit and mode of life, of custom and costume, of goverment and law; and isolation tended steadily to emphasize the divergence which already existed. Thus increasing differences of environment perpetuated and intensified the differences of civilization which they had created.

In other words, until the nineteenth century the stream of tendency down all the ages was toward diversity. Then came the change, the results of which are, in their magnitude and importance, beyond calculation.

Steam annihilated nine-tenths of space and electricity has canceled the remainder. Isolation is, therefore, becoming impossible, for the world is now a neighborhood. This means that differences of environment will, from this time on, become constantly less. The swift ships of commerce are mighty shuttles which are weaving the nations together into one great web of life. True, there has been commerce since the early ages, but caravans could afford to carry only precious goods, like fine fabrics, spices and gems. These luxuries did not reach the multitude and could not materially change environment. But modern commerce scatters over all the world the products of every climate, in ever-increasing quantities. Formerly, all peoples were sustained by local products, which differed as widely as the climates which produced them.

Now Europeans import a large proportion of their food and differences of diet are being gradually eliminated. We are sending many millions of tons of cereals to Europe and Asia every year, while cold storage enables the American and Australian to supply the English market with fresh meats.

The "climate" of one country can now be shipped to another and ice is made in the tropics. Heating appliances, clothing and ice have materially modified the temperature in which different peoples live. Moderns live indoors much more than did the ancients and the homes of different peoples are becoming more and more alike. There are many parts of Cairo and of Constantinople where the American might easily imagine he was in Chicago or San Francisco.

Modern conveniences and inventions are being adopted by enlarging numbers, which tends to bring different nations and races increasingly under the same conditions of life.

Thus here is growing a tendency to modify the physical differences of environment. Nor is this tendency confined to the elimination of physical differences. The press is producing a climate of opinion which is becoming ever wider and is destined to be universal. Millions now read the same printed page and think the same thoughts There is an increasing body of literature which is read by all cultivated peoples, through which increasing numbers are coming to live in the same intellectual world. No one can estimate

to what extent Shakespeare has helped to harmonize human thinking. Science is every day removing something from the domain of opinion (and therefore of strife) to that of actual knowledge; and every such addition to recognized truth enlarges the common ground where all men may stand. Men long since ceased quarreling over the Copernician theory.

Isolation is the mother of ignorance and ignorance is the prolific mother of misunderstandings and prejudices—racial, national, political and religious. Human nature is fundamentally the same among all peoples; and if men get near enough really to discover one another, they find that they have more in common than in difference. Accordingly the closer contact of modern life, its wider relations, its .many-sided education, its facilities for travel .are all dispelling misunderstandings and uprooting prejudices.

Nowhere have prejudices been more bitter than in the religious world. Men of different creeds have religiously "hated one another for the love of God." Until within a few years the tendency has been toward division, and sects have multiplied, but now denominations of the same great family are drawing toward each other, and we hear of pan-Presbyterian, pan-Methodist and pan-Anglican gatherings. In a few instances closely related denominations have become organically one and some dare to hope for a reunited Christendom—a "pan" large enough to hold us all. And not only do the representatives of different Christian creeds dare to do justice to each other, but one of the closing and crowning wonders of the nineteenth century was the friendly gathering of religionists of every name in what was indeed a "parliament of man" for the sympathetic study of all the great faiths of the world.

The rapid extension of organized industry is the most effective of all forces which are co-operating to produce the world-wide movement, because it is effecting the profoundest changes in environment. The way in which peoples have gained their livelihood has been the chief cause in determining the type of their civilization; and the organization of industry introduces a radically new type of civilization because it creates radically new conditions of life. This organization has been practically completed in Great Britain and in the Northern States of the Union. It is now in progress in the Southern States and in Continental Europe, it is well under way in Japan and is beginning in China and India.

The industrial revolution inevitably produces a social revolution and creates a social organization which is co-extensive with the industrial organization. It is quite evident that we have already entered on the organization of a world industry, which means the ultimate organization of a world society, a profound modification of the environment of all peoples and the harmonizing influences of a world life.

This world life is both manifested and promoted by the postal union of the world, by oceanic cables connecting continents and by intercontinental systems of railway; also by the existence and growth of international law. The establishment of the court of arbitration at The Hague, which was one of the great events of modern times, will by its decisions contribute to the existing body of international law and will also serve to develop and educate an international or world conscience.

Christian missionaries are zealously toiling to disciple the nations, which are destined ultimately to accept the same fundamental religious truths. The Bible is being read by ever-increasing millions and in every tongue

A world sympathy has become real enough and common enough to respond with hundreds of thousands of dollars when any great disaster has created an urgent need, affording practical proof of the growing sense of a human brotherhood and serving to strengthen its bonds.

The Germany empire and reunited Italy illustrates this tendency in the political world; while capital, consolidating in larger masses and labor moving toward more comprehensive organization, exemplify it in the world of industry.

Ethical standards were once quite local and extremely diverse; then they became tribal, then national, and now world standards are being established. Thus conditions which for thousands of years tended to diversity, have now been superseded by conditions which tend to oneness.

It should be observed further that the new movement is much more rapid than the old one. Many of the differences which separated men required generations and, it may have been centuries, for their perceptible development. But now every year marks long strides in the tendency to subordinate differences, emphasize resemblances, to sink the small in the great and to merge the many in the one.

If a traveler should enter Chesapeake bay and decide to explore the Susquehanna river, threading his way among its many islands, he would find it branching and branching again. Ascending any one of these smaller streams, he would discover that it divides and subdivides until, high up in the Alleghanies, he would reach the numberless springs where divisions would cease.

Crossing the divide he would soon come upon other springs, whose rivulets soon join to form a brook. These brooks are all hastening to join a creek which surely loses itself in a river. And thus throughout the Mississippi valley he would find numberless streams, all unconsciously but surely seeking each other, until at length they mingle their water in the one great flood of the mighty Mississippi.

The race has now crossed the divide and numberless streams of tendency are all unconsciously moving toward the oneness of the great future.

But we must not imagine that the future is to undo the work of the past. An organism is impossible without differentiation, and the greater the differences between its several organs the higher is the form of life.

If men had not differed from each other, civilization could have made little or no progress.

Harmony is nobler than unison. The work of the past has been to fashion the many different instruments for a world-orchestra and all history has been filled with their discords while in the making. But now the work of harmonizing is well begun and the time will surely come when they will be attuned to heaven's keynote of love.

New York City.

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Corks come out of bottles in two ways. Some have to be pulled out with a corkscrew; others are thrown out by the force of efferescing within the bottle. Gifts come out of Christians in the same two ways. From some you have to screw the gift out by external manipulation; from others the gift is thrown out by the force of the effervescing joy within. How do gifts come out of you? The answer is a pretty fair indication of where you are in the Christian life.

## THE FIRST CONGREGATIONAL CHURCH OF LOS ANGELES.

Two weeks ago The Pacific gave a description of the handsome new edifice of the First Congregational church of Los Angeles. But there was not space enough to give, in the same issue, an adequate account of the impressive services of the dedicatory season, for which effective preparation had been made in a series of farewell services, before leaving the old church. At the morning service, conducted by the pastor emeritus and the evening service, conducted by the pastor, on the last Sunday in the old building, as well as at the farewell prayer-meetings, on the Tuesday and Wednesday evenings following. The many seasons of refreshing enjoyed in that hallowed place were feelingly dwelt upon, and the members of the church felicitated each other and thanked God that steady growth had made larger accommodations necessary.

When dedication Sunday arrived, the exercises of the day began at the old building where the Sunday school convened and conducted a brief service. After that a procession was formed to march to the new church six blocks away. As the Sunday-school procession entered the new edifice the pastors and other officers of the church and all ordained ministers affiliated with it emerged from the waiting room and took seats on the platform, forming, in all, a group of about fifty. By this time the immense auditorium was crowded to its utmost capacity, including the vestibules, stairflights and doorways. The call to worship was given and the dedicatory prayer offered by Dr. Day, pastor emeritus, whilst the sermon was preached by the pastor, Rev. Wm. Horace Day. If some idea of the character of that sermon can be conveyed in one word, that word is "fitness." There was apparently no aim at greatness. The fact was recalled that seventeen months after ground was broken on the new sight, the people were entering their new church, erected at a cost, including furniture, of $102,000, every dollar of which had been provided for. They were heartily commended for their self-sacrifice, which, under God, had led to such gratifying results. They were congratulated that the great structure had been completed without the loss of a human life or serious accident of any kind. They were exhorted to dedicate themselves to God in a spirit of service and sacrifice and warned that, otherwise, their beautiful edifice of wood and stone might as well be dedicated to mammon. And they were particularly urged not to let the handsome edifice be the means of secluding them from the world,, rather it should make it easier for the world to come for worship and healing in the temple of the living God.

After the service the architect formally presented the key of the new church to the president of the Board of Trustees. Well-chosen responsive sentences and good music by a double quartet added materially to the impressiveness of the service.

Sunday afternoon a fellowship meeting was held. The house was again filled to the doors and from fifty to sixty ministers of different denominations took seats on the platform. The opening prayer was offered by Mr. Francis Murphy, the famous temperance lecturer. Addresses of felicitation were delivered by Rev. Robert McIntyre, D.D., of the First M. E. church, Rev. Joseph Smale of the First Baptist church,. Rev Nathan L. Rowell, D.D., of the Central Avenue Congregational church, Rev. George F. Dowling, D.D. of the Episcopal church, and Rev. Hugh K. Walker. D.D., of Im.manuel Presbyterian church. The last named speaker, who had just returned from the Christian Endeavor Convention in Denver, said that he had the great pleasure of conveying to the pastor, Rev. Wm. Horace Day, a hearty message of congratulation from his former fellow student in the University of Oxford, England, the Rev. Dr. Campbell, successor to Dr. Joseph Parker, of the City Temple, London. Mr. Day, in responding, expressed his warm appreciation of such a message from his companion of former years and of similar messages received by mail from other friends, as well as of the kind and cordial words of the speakers who participated in the exercises of the afternoon. The expense of building having been provided for, the offering at this service was given to the California Bible Society.

Sunday evening the pastor emeritus delivered a sermon of great power, yet marked with great simplicity, in which he reviewed the past and endeavored to forecast the future work of the church, particularly pointing out the fact that a Christian church is not a social club, nor an ethical society, nor a place of ease, but a working organization for the advancement of the kingdom of God and his righteousness.

On Monday evening a grand sacred concert drew a large audience and the organ, a fine instrument worth $12,000, was formally and fitly dedicated.

On Tuesday evening the Sunday-school rooms, embracing an auditorium with gallery and eighteen class-rooms, carpeted and beautifully furnished throughout with portiers, desks, tables and chairs, were appropriately set apart for their uses.

On Wednesday evening the first prayer-meeting in the new church was largely attended and greatly enjoyed.

On Thursday evening the kitchens, dining-rooms and ladies' parlors with their accessories were consecrated to their respective purposes by the ladies of the congregation, in the entertainment at their ample tables, of over 500 people who, after supper, exchanged congratulations and listened to a number of short addresses in which mirth freely commingled with expressions of earnest purpose.

After the dedication week the pastor,with his family, left home on his summer vacation. The pastor emeritus is supplying the pulpit,preaching to large congregations morning and evening. At an impressive twilight communion service last Sunday, though many of the members are away for the summer, about seven hundred partook of the sacrament and forty-one new members were received into fellowship. The total membership of the church is now twelve hundred lacking three. Since the beginning of Dr. Day's pastorate, eight years ago, eleven hundred and fifty five have been added to the church, and the outlook at this time is more promising than ever. G.

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Paul was a specialist, and his speciality was Christ: "For me to live is Christ." The purpose of his life was the glory of Christ; the practice of his life was the gospel of Christ; the principle of his life was the grace of Christ. Therefore he had a right to say: "Be ye imitators of me."

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Momus was a carping deity of the Greeks, who did nothing himself and found fault with everybody and everything. Paul exhorts the Christians of Philippi to live such blameless and harmless lives that Momus himself would find no fault with them. Phil. ii: 15, Grk.

## Book Reviews.

"Daughters of Darkness in Sunny India," by Beatrice M. Harband. In this life story of a Hindu girl Miss Harband has made an important contribution to missionary literature. It is a book which young and old will read with interest. Sunday-schools and missionary societies will find this a suitable and valuable book for their libraries. The author says in the preface: "If, by the reading of my little story, but one heart be stirred to a life of consecration for Christ and India, I shall rejoice to know my labor of love has not been in vain." Setting forth as it does some of the sufferings of India's daughters, the story cannot fail to prove an inspiration to effort in their behalf. (F. H. Revell Co., Chicago and New York; $1 net.)

"The New World and the New Thought." A number of essays by James Thompson Bixby, Ph.D., on subjects whose interest is apparent from the mere enumeration. "The Expansion of the Universe and the Enlargement of Faith," "The Scientific Validity of Our Religious Instincts," "Evolution and Christianity," "Modern Dogmatism and the Unbelief of the Age." The essays are thoughtful, and written in a liberal vein, while still holding to the essential principle of Christianity. This is another of the largely increasing number of works that attempts a readjustment of religious thought to modern discovery and the critical processes of scholarship. As such it is to be welcomed by all who are seeking light, since it is a step in the right direction. (Thomas Whittaker, New York. $1.00 net.)

"Villiage Work in India." This consists of an interesting series of experiences of Norman Russell of the Canada Presbyterian church. The modern methods of reaching the Hindoos are abundantly shown in the various itineraries and the descriptions of people, places and customs are vividly portrayed. The writer has striven, successfully, to give an idea of the immensity of the missionary opportunity, the density of the population, and the utter hopelessness of any remedy from Hinduism for the general condition of the people. The book is specially interesting from the constant change of scene, and the subjects drawn from actual contact with the people. The descriptions are vivid, the conversation instructive, and the results of the work stimulating. (Fleming H. Revell Co., 12mo., cloth, $1.00 net.)

"The Bible in Brazil." We have here a fresh and invigorating description of colporter work in this country under this title by Rev. H. C. Tucked, agent of the American Bible Society. The interesting process of the Bible making its own impress upon peoples who have been reared under a Catholic influence apart from free access to the Word is splendidly portrayed, as the author carries us with him to Rio de Janeiro, Bahia, or invites us to tent with him as he goes on mule-back for 400 miles to the headwaters of the San Francisco. Original photographs add to the value of a book which is particularly fascinating because its field is so unusual, and of the sympathy it arouses in us as neighbors to this great country, which is destined to become so important a factor in our Western civilization. (Fleming H. Revell Co., New York and Chicago. $1.25 net.)

"William Butler: the Founder of Two Missions" The title does not adequately express the real import of the book. The work of establishing two such great projects as a Methodist mission in India and in Mexico, is in itself interesting simply as the beginning of what must become large moulding features of these countries when the man shall have passed out of memory. But Mr. Butler was permitted to see the results of his work, and the narration of this is doubly interesting. The author has been fortunate in not only drawing upon original sources for the facts, but in catching the spirit of her father in the recording of them. The book is full of fine illustrations for young people who prepare for missionary meetings, and is sufficiently sprinkled with views of places, objects and persons to afford a good idea of the countries where the missionary labored. (Eaton & Mains, New York, $1.00 net.)

"The Master of Millions," by George C. Lorimer. It is not likely that the well-known preacher, Dr. Lorimer, will ever succeed as a novelist as he has as a preacher. Nevertheless he has written a good story in "The Master of Millions." The principle character, the one who controls the millions, strikes us as unnatural; and the best fiction is true to life; at least in that it depicts something that might be, though it may not have been. However, in Pytsligo Tysford, the eccentric milionaire, there are many grand lessons. It would be better for the world were there more such characters. In one place he is made to say: "Not to scholarships at Oxford, not to picture galleries will I devote a penny of my possessions, but all to the work of bettering the condition of those whose lot is hard, whose needs are great and whose friends are few." It is said concerning this book that the vivid pictures of the life in the rough quarters of London were gained by personal observation and investigation by the author. With a guide and clad in the garb of that class he went through those districts, and gives in his book accordingly information and impressions of an eye-witness. The shallowness, the selfishness and the shams of business and social life are here dissected mercilessly. (F. H. Revell Co., Chicago and New York; pp. 588.)


### AN OLD ESTABLISHED INSTITUTION.

The Polyclinic, for diseases of women, of John A. Miller, M.D., 1044 Valencia street, San Francisco, is one of the oldest of its kind in the city. This is the age of the specialist in medicine and surgery. To meet the requirement Dr. Miller has made an arduous effort in his particular branch in two of the best German universities to perfect himself. Combined with the training abroad is a large practical experience at home, which fits him with exceptional skill in diagnosis and treatment of female diseases.

The doctor deprecates the usual attempts to deceive, or magnify the ordinary ills of women, and thus frighten the unwary into an unnecessary surgical operation, which is not only expensive, but dangerous. He believes that unnecessary surgical operations are becoming a fad with young, inexperienced doctors, who rush their patients into hospitals, both for reputation and money. The numerous medical colleges are often a menace, and stand for neither skill nor science. After many years of experience Dr. Miller finds that in a majority of cases surgical operations are not only unnecessary, but positively harmful. He has successfully treated many, hundreds of miles distant, by correspondence, and has, by experience, devised an efficient home treatment. Thousands are compelled to suffer for years from some obscure, though perhaps simple, condition, just because

the physicians who have charge of their cases, do not understand. Dr. Miller is one of the best-known physicians of San Francisco, where he now has a large practice. He is not only successful as a physician, but prominent as a man and citizen. He is a hater of quacks and shams, and holds to the highest standards of his profession. Dr. Miller is the author of "Femina," a book which the Chicago Inter-Ocean describes as "a plain practical treatise," which would do good if read by millions of people." Price $3; smaller edition, $1.50.

## THE CENTRAL UNION CHURCH OF HONOLULU.

This church is so fine an example of a genuine union of Christian people that a brief description of it has abundant warrant. The Fort Street Congregational church was its nucleus. Dr. Beckwith, at one time a San Francisco pastor, was at its head when a new church building became a necessity. The situation in the city was such that the wise men who led the new enterprise determined to ask the members of other denominations who might be willing to worship and affiliate with them to join them in the forward movement. There were a good many belonging to various Christian bodies that responded. They were not strong enough to undertake sectarian work and were the more ready on that account to come together. The chief men in the city were in the Fort Street church, or stood ready to join the new union church. The organization of the new church was completed upon an evangelical basis and with forms of worship and government essentially Congregational and thoroughly usable. The new building at the corner of Beretania and Richards streets is of island stone, dressed, and consists of a large auditorium and a still larger, relatively, Sunday-school room. All modern appliances are provided, with an abundance of offices, a fine organ, and a complete list of working organizations. Dr. Beckwith retired from the pastorate and is now living on Maui and is pastor of a church at Paia, though quite seventy-five years of age. The Rev. William Morris Kincaid is the present pastor. He is well-known on the Coast, having been a pastor of the First Baptist church of San Francisco for some seven years. The membership of the church has grown to more than a thousand in number and is a singularly compact and united body. The peculiarities of the various denominations appear in the language and manners of the members, but it all "goes," just as it should. The fire of one is balanced by the dignity of the other and each respects all the rest. Mr. Kincaid usually has two male and one lady assistants. Chapels, Sunday-school and pastoral work are carried on by trained workers, who devote their talents to this necessary part of the church's life, while the pastor directs and stimulates it all. Of necessity he is a fine preacher; no one less gifted with utterance than a first-class preacher could possibly fill his place. Miss Florence Yarrow has been the lady assistant for some years. She, also, is well-known on the Coast as a Sunday-school missionary and field superintendent. Her duties are many and varied, including ministry to the lonely girls of the congregation, a very important item, as well as the visiting in families and the care of children. The church practically carries the Hawaiian Boards of Foreign and Home Missions, while its wealthy members stand by Oahu College, and its patriotic members are closely concerned with the affairs of the Territory. The missionary flavor is distinct and rich. Dr. Hiram Bingham, second missionary to the Gilbert islands, is an example. Many sons and daughters of the first missionaries to the islands are living in Honolulu and belong to this church. The great congregation on a Sunday morning is a mighty inspiration to the preacher. It is made up of the very best elements in the population of the city, of a great variety of antecedents, both social and religious. It is possible to reach, through them, all the sources of life, personal, social and corporate in the community (among English speakers), and to fire trains of enterprise and devotion that will forward Christ's work in this wonderfully cosmopolitan city. Up in Manoa valley, in a beautiful home, lives "Mother" Castle. Her happy face is an index of character in truth. And her living interest in every detail of the work of the church, her equal interests in the servants of the Lord who are trying to advance his work in lowly or in signalized ways, is typical of the spiritual vigor, insight, and consecration of the church. The ethical work to be done is very great. In some respects even ethical standards are to be established, for this is a meeting point of Europeans, Asiatic and American peoples; but it seems clear that this work also will be patiently and thoroughly done by the brave and devoted men and women who form the soul of the Central Union church of Honolulu. I. C. Meserve.

## Woman's Board of Missions for the Pacific.

### CHANGE OF ADDRESS.

The address of Mrs. S. M. Dodge, Treasurer of the Board, has been changed from 1275 6th Ave., Oakland, to 64 Santa Clara Ave., Oakland.

### Micronesia.

Four of our girls had a lesson which we hope they will not soon forget. They were left in charge of a canoe, and were to meet the rest of the girls in the party at a certain place where the tide came in. This was one of the days when there was scarcely any tide. They knew they must get to the appointed place some time before night, and seeing a man go outside over the reef, they concluded they would follow him. The only one of the four who really understood managing a canoe turned to the others and said, "Girls, have you got faith?" "Yes," they answered, and in this state of mind they went out on the big ocean in a little canoe. The man, after a while, turned back, but they kept on. It was not very long before they discovered that it would have been wiser if they had not been so brave. The waves were high, and kept one girl bailing out the canoe, while the others paddled with all their strength, not daring to rest for a minute, or the strong current would have carried them away off to sea. They acknowledged they were frightened "when the canoe would not mind." They were thankful when they at last reached land. They were told that to do such a thing as that was not having faith in God. We have no fear that they will ever do such a thing again.

### PARTNER WANTED.

In furniture store and carpet business; Congregationalist preferred. He must be affable, a hustler for work and for business with a capital of $8,000 or $10,000 for half of stock and building; sales $20.000 per year. Address for particulars box 136 Palo Alto, Cal.

## BACK TO PAUL.

By Prof. T. F. Day, D.D., of the San Francisco Theological Seminary.

There is no doubt that in some cases the cry "Back to Christ" was taken up and acted upon by reason of the implication deduced that to get back to Christ was to get away from Paul. For the Gospel according to St. Paul has not proved in modern sermons to be the power of God unto salvation for very many men. There was a time to preach as Paul did of the judgment seat, the sinner before it either with or without Christ to appear on his behalf, and such a message as this: "Christ hath redeemed us from the curse of the law, being made a curse for us." But that time is past, we are told; men will listen to such preaching no longer. One of our Presbyterian weeklies declares that if the Church is to have a revival in these days "whatever is traditional in religion must be left behind," and goes on to say that the only way for the preacher now to win souls is to cultivate to its highest efficiency the longing for the love of the Father Almighty. The up-to-date congregation does not mind hearing what Jesus says—that is to say, with a few exceptions, such as selling all you have and giving to the poor, the broad way leading to destruction and the crowds upon it, and some others, which the critics may yet discover to be not genuine utterances of his. But especially do they like to hear what Jesus says about God as our Father and loving us all, and the Father's house with the many mansions; in a word any of the "broader" sayings of Christ will be sure to command a respectful hearing. Peter and James are nice and practical. John is a great favorite, particularly that place where he says that God is love. Paul's chapter on love is beautiful, and a great deal of his practical writing is very helpful even today. But the distinctively Pauline passages are decidely discounted and discountenanced in any modern congregation of even average culture. In fact Dr. Watson, in "The Mind of the Master," seems to doubt whether man's relationship to God should ever have been preached as Paul preached it; for he thus exclaims: "What an astounding gaucherie it has been to state the intimate relation between God and the soul in the language of criminal law, with bars, prisoners, sentences. This terminology has two enormous disadvantages. It is unintelligible to anyone who is not a criminal or a lawyer; it is repulsive to anyone who desires to love God." He seems to believe that Paul meant what he said, but that he had better not have said it, because it has made it impossible for those constituted in a certain way to love God. Then Dr. Van Dyke takes up the subject and comes to the rescue of the discouraged preacher with his little book, "The Gospel for a World of Sin." His argument is that Paul did not say it. He writes as follows: "Christ was not punished for sins that he had never done. Christ was not punished for our sins. Christ was not punished at all. He could not be punished. That was impossible. On Calvary we behold the love of Christ which passeth knowledge. There is no room for what Phillips Brooks calls the fantastic conception of the imputation to Christ of a sinfulness which was not his, of God's counting him guilty of wickedness which he had never done." Still a man cannot help venturing to wonder why it is that, if Paul did not say what up till recently in the history of the Church he was supposed to have said, so many pious and wise students of his writings have for so many centuries thought that he said so. The writers of this school do indeed claim and maintain that they only have the real meaning that was in Paul's mind when he wrote words so different. But the fact is that the average preacher, in seeking to follow their ingenious exegesis, finds himself unable in a very short time to preach with any sense of authority on those Pauline passages, which in times past seemed to have gripped the consciences of men. The consequence is that his people are ignorant of much of Paul's teaching because their minister ignores it. The preacher of righteousness tends to become a mere proclaimer of platitudes. It is hard to be patient with some authors in their labored attempts to prove that Paul's language does not mean what similar language would mean in any other connection. It is more satisfactory to read such a man as Ritschl, for then we know just where we stand. He declares that Paul misunderstood the Old Testament doctrine of the Law, and that he erred in his views of retribution and of the connection of sin and death, etc. Concerning the Scriptural doctrine of death as the penalty of sin, for example, he analyzes the Pauline argument on this point and admits that Paul teaches this doctrine; but the conclusion reached is that "this thought of the apostle is no theological rule for us." It is no necessary element of the Christian view of the world and is to be rejected. In short, Paul was mistaken. Presbyterians ministers will think that Ritschl was mistaken, rather than Paul. Then ought we to desist from using the Pauline phraseology, because it is so unfortunate? Or ought we to read new meaning into his language, and thus continue to use it? Or ought we to continue using his chosen figures and give to them the same meaning that the ordinary hearer would naturally give them?

## NILES.

Editor Pacific: It was the writer's pleasure to worship this morning with the Congregational church of Niles. So definite and inspiring was the impression produced by the service that we cannot refrain from an allusion to it in the columns of The Pacific. Next Sabbath this church makes its annual offering to the American Board. Preparatory to this—though evidently the spirit of preparation for giving is emphasized throughout the church year—the pastor, Rev. Edson D. Hale, gave an address on the Madura Mission. Quoting the Savior's words to his disciples, he bade us "Lift up our eyes," that we may see the white harvest fields into which we are bidden to thrust the sickle. Failure to lift our eyes, and observe, and learn, and know the great world needs, he rightly named as a reason for the frequent lack of interest and poverty of gift. And then, by facts well-arranged and nicely used in argument and appeal; by the use of a chart personally prepared, that was eloquent with figures; and by a reference to one of our missionaries and his associates on the field, showing a hearty, brotherly fellowship with them and a knowledge of their trials and successes, he commanded our attention and won our hearts. What are the results of such faithful portrayal of facts and arousing of interest in this particular church? Last year it contributed to foreign missions nearly $80, and to Home Missions $100. Its offerings to all the benevolences of our churches reached the sum of $307. Its membership is but forty-five, and its gifts to the work outside of its own field was nearly thirty-six per cent of that contributed to the home demands. Is not this a good showing for a small country church? And is it not an eloquent testimony to prayerful, persistent work on the part of a de-

voted pastor? Truly God honors the rural church and the country pastor in the march of his kingdom. I have felt constrained to pass these facts along!

Frank N. Greeley.

Niles, Cal, Aug. 9, 1903.

## THE GOSPEL OF THE SUMMER.

E. Lyman Hood, M.A.

"Open your heart as a flower to the light,
Bloom and bear fruit in the glory of right!
Be of His Presence a perfume, a ray,
Child of the morning and heir of the day."

The seasons are gifts of God to the earth. Rich and poor, the proud and the humble, share in the beneficence of their sway. They are our masters. They rule us and will suffer no superiors. In the cold blasts of winter, to keep warm is the chief concern. Fuel is heaped upon the hearth; clothes are multiplied upon the body. The doors are shut, and the windows are made fast. The fire-place is the center of the home-circle. In the summer we discard as encumbrances what were regarded as necessities only a few months before. The closed doors are thrown open wide; the fire goes out upon the hearth; to keep cool is the thought of all.

How the world rejoices in the springtime! Nature dons a bridal array. She dresses in her best. The birds come from the far-away Southland to sing their merry glees. The snow has gone. Sunshine fills the air. The flowers spring from the sod. It is a time of hope and expectation. With renewed faith, the husbandman goes forth to sow the grain. Once more, dew falls gently through the quiet night; and showers come in the heat of the day to refresh the soil.

Summer is at last here. For it, all have waited long. It is the realm of the sun, which rises early, governs the day, tarries long and sinks to rest in a royal setting. Winter, spring, summer! They manifest one of the primal laws of nature, recorded in the Good Book—"While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." And in proportion to the degree we conform to its sovereignty are we prospered. In the temperate zone, this law prevails in its fullness, as it does not in the torrid or frigid. In the regions where the divisions are most clearly marked, day and night, cold and heat, does man attain the highest good. The seasons are therefore teachers of opportunity. And we think of them with reference to what they can do for us. Our thought instinctively reflects our interests and environment. The astronomer watches for the cloudless sky, when he can behold the wonders of the heavens and pursue his daily tasks. The merchant likes to see good, clear, bracing weather, for such stimulates trade. The sailor scans the horizon for every favoring breeze, that will waft his swelling sails onward toward the coveted haven. The farmer prays for the early and the latter rain to give drink to the growing, thirsty crops. The philosopher discerns in the varying seasons facts and ideas which aid him in determining the universal laws. The poet, ah, his delight is, perchance, the sweetest of all, for his vision is clear and truly prophetic. He finds,

"Tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

It is fitting indeed, at this time, that we should ask if we have gotten out of this wealth of blessings our proper portion. Have we spiritualized our daily experiences? The inquiry is the more pertinent because so many lapse into a sort of don't-care spirit upon the approach of summer. A spiritual ennui enfeebles the heart and impairs the soul-life. When days are the longest, it is now taken for granted, that the least is accomplished in the things which make for righteousness. Granted, there is another side to the question. The summer does fatigue and weaken. The physical fibre of our being relaxes. Even the moral loses some of its tension. Ambition has spent itself. Pleasure has exhausted its charms. Idleness itself is weary. When the perception of the senses is least keen, the voice of God may not be distinctly heard. The spiritual throbbing and pulsing are somewhat sluggish also. What is the meaning of it all? No, passions do not utterly fail, nor appetites cease. It is a season when the prayer is oftenest on the lips, "Lead not into temptation, but deliver from evil." If the people of God need his help any time, it is now.

Yes, the summer has its lessons for every heart. Throughout the kingdom of nature, it is the season of ceaseless activity. If the trees do not put forth their leaves in the summer, when will they? In the winter! Our better natures should not lie wholly dormant. If so, the higher being will be incomplete, the vital powers will not reach their full stature, character will remain without symmetry, heart-life without beauty, the soul without energy. Summer will be to our greatest spiritual need about what we seek and make it. This is the thought of Longfellow, in "A Summer Day by the Sea":

"O summer day, beside the joyous sea!
O summer day, so wonderful and white,
So full of gladness, and so full of pain!
Forever and forever shalt thou be
To some the gravestones of a dead delight,
To some the landmark of a new domain."

Intelligent purpose serves best him who would find in the summer lavish bounty. The gospel of the summer is a reality to earnest seekers after truth. But it must be experienced to be fully known. If the sunshine be shut out from the flowers, if the dew fall not on the grass, there will be no perfume and no beauty. The marvelous loveliness with which they are adorned comes from their power to catch individually, each one for itself, the vitalizing elements of air and light and rain. These subtle influences are caught, held, incorporated, until they are transmuted into a glory surpassing that of art. Summer is a time to look above, whence cometh our help. Shall the sky withhold its bounty from the earth? Summer is a great almoner. She is prodigal with her gifts. The pressing needs of winter are met because of the gifts of summer. A continual winter! The thought startles. It would mean famine, death.

The springtime of opportunity has come; the summer season of possible accomplishment is here, if we will have it so. Mental stimulus and spiritual quickening may be ours, even in summer, by the seeking. Love, joy, peace, long-suffering, gentleness, goodness, meekness and temperance—all, all may be found by good resolution and trustful prayer. In summer, goodly stores are gathered for future use. He who lays by treasures of heart and brain now shall know no want when the sunshine of life gives way to storm and tem-

pest. The winter of old age, with its snows, its weakness, and its chilly isolation, is before us. But he who is faithful in the day of opportunity seldom suffers in the night-season, when no man can work. Let us make the most of the passing summer. Let us think the noblest, act the best, live in the beauty of holiness; then, at the close of the fleeting season, we shall find shining mile-stones have marked the way nearer to God and our heavenly home. There, the storms we associate with winter will be over and past; for, in the sunshine of the Heavenly Father's love, in summer without end, we shall dwell in a gladsome land, the home of the saints in light.

Aquebogue, Long Island, N. Y., July 24, 1903.

# The Sunday-School.

BY REV. W. H SCUDDER.

## David and Jonathan. I Sam. xx: 12-23.

Lesson 8. Aug. 23, 1903.

This lesson introduces us to a character that ought to become more of a model for our boys and young men than some of those we have been studying. Jonathan is brought suddenly before us in chapter xiii, where we find him old enough to command the third part of the Israelitish army. He was a goodly young man, resembling his father in physical qualities, for he was swift of foot, and of great strength (II Sam. i: 23). He possesses just those things that boys love to dwell on—courage, almost to the verge of recklessness, as illustrated in his daring venture with only his armor-bearer into the Philistine camp at Michmash, and not only slew twenty men at the outset, but so weakened the remainder by the suddenness and effectiveness of the blow that they fled on the approach of Saul's army, which was encamped on the other side of the ravine. He was skilled as an archer, and an adept with the sling, as David was. He was very popular, as he should have been; and the people even dared to oppose the will of the king in order to save their benefactor and hero from an untimely death (I Sam. xiv: 44-45). We are so accustomed to speak of David that we forget this friend of his, therefore, let us try to bring out his character somewhat in detail from the events connected with this lesson.

1. He was a dutiful son.

The record gives us several instances in which Saul did very foolish things, and sometimes he was harsh and unjust to his son, as well as to others, but Jonathan is always shown as a dutiful son. The difficulty of being such was particularly seen when his heart went out to the ruddy young shepherd boy, and before a great while he found that his father envied and hated David, even seeking to slay him, and giving orders that Jonathan himself should do so. But he never wavers as a son who remains dutiful to his father. And when, at last, Saul's fiery spirit could no longer restrain itself at the thought that this friend of his son would supplant him in the kingship, and he turned upon Jonathan only to abuse his mother, Saul's wife, whom he should have loved and respected, Jonathan did not forget that it was his father who spoke, and though thoroughly indignant, he maintained his position as the eldest son, with dignity and firmness.

2. He was thoroughly reliable.

Not only was he one of the foremost warriors of the day, and always to be depended upon to do his duty in a brave and satisfactory way, but in matters pertaining to the government of the new kingdom he was Saul's adviser (v. 2.) If he was to succeed his father on the throne preparation for his diplomatic work was a very esential thing. But from being a learner, he soon became a counselor, and the trait which makes a man a counselor is that of reliable judgment. We wish that he had lived until David had come to the throne, just to have further evidence of the judgment which he seems to have possessed in so marked a degree. Reliability!—what a magnificent trait for a boy and a young man. It means so much more than can be put into language, for it implies a great deal. One has to be a man of a good many parts to be relied on by those who are at the head of a business or a kingdom.

3. He was unselfish.

Remember what he was born to, and what he should have expected, and have worked for as the eldest son of the king. Remember how able he was, and how popular he had grown to be, and how the crown lay well within his reach. But he never seems to think of himself. He defends and forwards the interests of David with every opportunity. He seems to resemble John the Baptist more than any other Biblical character, virtually saying, "He must increase, but I must decrease," but his spirit never regarded this as a reason for regret or for bitterness. There is an abundance of selfish affection in the world, an affection that lasts as long as it receives due attention, and feels that it gains something because it is being ministered to, but Jonathan's friendship was rare, because it did not stop to count the gain to itself save in the return of the love which he so lavishly bestowed. No wonder David sang, "Thy love to me was wonderful, passing the love of women" (II Sam. i: 26).

Following the events recorded in this chapter (20), our attention is first called to David's fortunes at this period of his career. From the time that he escaped from Saul's spear (xix: 9) he was an exile from his home, and treated as an outlaw by Saul. Fleeing from home by the assistance of his wife, Saul's daughter, he finds temporary refuge with Samuel in the prophetic school at Ramah. Saul sent three different times to effect his capture, but the messengers were seized with the spirit of prophecy, or sacred minstrelsy, and failed in their errand. Determining to accomplish the deed in person, Saul came to Naioth in Ramah. One could almost have predicted what would occur, for a man of his excitable temperament, wrought up to a feverish pitch with the thought of capturing his rival, would be in prime condition to be impressed by the power of the minstrelsy in the prophetic school. So, on reaching Samuel, whom he had not seen since that memorable event at Gilgal (xv: 35), the climax came, and he lay all night in powerless prophetic frenzy. But we must not overlook the effect that such a place would have on the poetic soul of David. So far as we can learn, this was his first meeting with Samuel since he had been anointed at Bethlehem. If so, it must have been a great opportunity for this aged seer to impress him with a sense of that overshadowing providence which had selected him, had shaped his career, and had endowed him so signally with qualities that could be used for God's glory. And, as Samuel seems to have been closely associated with these bands of prophets, or even the director of one of the communities (xix: 20), there is great probability that David was not only impressed

with the school, but was greatly influenced by this new religious movement, which undoubtedly became the strong underlying formative principle of the new kingdom. Feeling the insecurity of even "the pastures" of Ramah, David returns to Jonathan and seeks his assistance. The narrative teaches:

1. The protecting power of affection.

After stating his fears, David proposes a test of Saul's real intention towards him by absenting himself from the feast which occurred at the new moon. Jonathan literally took his life in his hand in agreeing to the device. He discovered that David's estimate of Saul's determination was right. His attempt to reconcile his father to David not only failed, but, as is so often the case, made his own person a target for the rage that had been foiled, and the spear intended for David was cast at him. The incidents of his leaving the feast, shooting the arrows in the field, and having the secret interview with David, show the strong love which acted as a shield to the young exile. For true love is always a shield. The whale stays by her calf, and interposes her body between it and death, because of the strong instinct of affection. The parent places his labor, his brains, his life, between the child and those forces which would destroy it. God sends his Son, to place himself between our souls and those spiritual powers which would destroy them. Love always protects. A beautiful example of it is in Jonathan's friendship for David. There was but a step between David and death, but Jonathan stood in that narrow place, with all his youth, his courage, his skill, his popularity, his affection. It affords a fine analogy to what Christ has interposed in all that he is and possesses, between our souls and their ruin.

2. The ennobling power of true friendship.

Friendships are expensive things. They mean much more than a liking, or a mere acquaintance. Friendship always seeks the highest good of the friend, that signifies a high ideal for ourselves, and a constant effort on our part to live up to it, for the sake of the other. There is a sacredness thrown about true friendship that will not allow the friend to do those things that are low or immoral. The strength of true friendship lies in its ability to make the friends more noble. It is one of the truest touches of this narrative of the two friends, David and Jonathan, that each rested his friendship upon God. That factor ranks first in the highest friendships, for it insures purity, honesty and religious responsibility. We may be sure of the help that friendship brings when both parties can say, "Go in peace, for as much as we have sworn, both of us, in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, forever."

## Christian Endeavor Service.

REV. HERBERT N. BEVIER

**Lessons from Paul. How to Make Our Lives Count Like His. II Tim. i: 6-8; II Cor. xi: 23 to 28.**

August 23, 1903.

Few lives among men have been as signally useful as was that of the Apostle Paul. As Missionary and as Writer he was preeminently great. He was not only a founder of churches and a powerful preacher but a theologian and defender of the faith of unusual insight and deepest discernment. Few men of any age and possibly no other apostle lived a life that stood for so much as his. From the time of his conversion unto the hour of his violent death every day seemed to count. Whether on missionary tours by land or by sea, whether free or in bonds, whether in peace or in peril, by day or by night, he improved each shining hour. Weariness never seemed to overcome him, nor difficulty daunt him nor danger affright him. Peril was his constant companion, yet no burden of suffering or persecution or threatening or actual punishment or torture could ever break his spirit. He broke loose from every torturing entanglement with an eagle's strength and soared away to new plans and new achievements. Such was his sunny optimism that he viewed his very obstacles as wings for his flight. Everything counted with Paul. "Grief was but joy misunderstood." And all this not in his own but by divine help. He could "do all things through Christ that strengthened him.

We may in measure make our lives count as his by remembering his counsel to Timothy and acting upon it. We may do it by stirring up the gift of God which is in us. There is a divine endowment of individuality in every one, but in order to make that endowment of use we must bring our own wills to bear upon it. For while God works in us both to will and do He seems only to work or at least usually to work only when we ourselves work. In the vernacular of our day and age to make our lives count as Paul's did we must live the strenuous life. These are high pressure days in man's history and the Christian needs to be sturdily astir to hold his own. In Christian living and Christian service the days of the stage coach and the canal boat are as surely past as in every other kind. Time and tide wait for no man more surely than ever and the grass seems to grow more quickly than when the famous epigram was written. Our adversaries are not asleep nor can we be if we will have our lives count for aught and for most ere we die. If we would have them count as Paul's did to-morrow will not be soon enough for toil and sacrifice, we must begin to-day. The Christian man needs to be up and at it, and always at it, else either some one else will sieze his opportunity or it will have passed wholly unimproved.

Yet in all this strenuous endeavor there will be much need for Paul's calm patience. In 2 Cor. 6:4 he says in all things approving ourselves—in much patience, in afflictions, in necessities, in distress. Stirring lives in noble causes in order to the highest success will need to constantly exercise this excellent christian grace, for noble causes can be advanced only in the face of much opposition and there is no place where patience is more imperative than "just this struggle with hindrances. The soldier of Christ fronted by a foe to the cause he knows is just if such foe be obstinate is apt to grow irritable, impetuous and loosing self-control rush heedlessly to the contest, forgetting that he that "ruleth his own spirit" is greater than he that taketh a city." Impatience in battle is a fatal weakness, while patience is "almost power." The Apostle James tells us that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain and then says, "Be ye also patient ; stablish your hearts for the coming of the Lord draweth nigh." To have Paul's success we need Paul's patience in tribulation. Trial and trouble are the common lot. Vexations and anxieties

are tests of the human. Sufferings and sorrows will come to all. Unless we bear these patiently our work will suffer. We need in all experiences to "let patience have her perfect work.

Then to win Paul's crown we will need to cultivate Paul's faith. Faith was the prime article in this great Apostle's creed. Like the writer of the Hebrews Faith was to Paul the substance of things hoped for, the evidence of things not seen. Like the Apostle John it was the victory that overcame the world. It was Paul's firm faith in Christ that made him such a stalwart worker for Christ and gave him such noble patience in his work. Doubt was something unknown to Paul's experience. It seemed never to enter his mind. After his first clear vision of Christ he accepted Christ without reservation or compromise and from that hour he resolved to know no man but Christ and him crucified. No half-hearted or wavering disciple ever made his life count much for Christ. We need to be fully persuaded to have zeal or courage or patience. Firm faith has often accomplished the impossible. Caleb's faith "We are well able to overcome them" helped to win the promise land for Israel. David's faith nerved him for his contest with Goliath and helped him lay the giant low. Christ taught that Faith could remove mountains and his disciples on missionary soil both at home and abroad have abundantly witnessed to the truth.

Then, too, we must have Paul's love if we would win Paul's victories. If Faith was the prime article in Paul's creed, Love was its inspirate and its heart. Faith and love so mingled in this great Apostle that to separate them would be like trying to isolate complimentary color in nature. Artists tell us that wherever the yellow or gold is in nature the purple is sure to be near at hand and vice versa, if the one fades the other fades with it. So it is with faith and love. The life will count for them that is not lived in love. No service that is not the service of God. All Christian service is active love, all Christian sacrifice and suffering passive love. The highest definition we have of God is love. Christ's atoning work was a work of love. The most heroic grace in the world is love—the most stalwart, the most leonine. It was love that gave Christ to die. It was self sacrificing love that yielded up its life on the cross. Does some one want a stouter word than love to express the highest of which deity is capable and the deepest in humanity let him seek some other universe wherein mind and heart have other elements than ours and some other Bible than the Christians. And now abideth faith, hope, love, but the greatest of these is love.

## Church News.

### California.

San Francisco, Park.—Two persons united with the church Sunday by letter.

Oakland, First.—There were six additions to the membership Sunday, one on confession.

San Francisco, Richmond.—Seven persons were welcomed into fellowship Sunday, three on confession of faith. The outlook for the work here is an encouraging one. Attendance and interest are increasing.

San Francisco, Third.—Large congregations greeted the pastor, Rev. William Rader, on his return from his vacation. Last Sunday he preached on "The Gospel of Contentment" and "The Church of the Future." The Third church is closing one of the most prosperous years in its history.

Redwood.—Thursday night of last week about a hundred members of the church and congregation gathered to welcome the pastor, the Rev. F. H. Maar, back from his vacation. In an address that was made by one of the members there was hearty appreciation of the work done by Mr. Maar during the seven years he has had charge in Redwood.

East Los Angeles.—The work is going on well. This part of the city is now growing rapidly and many Congregational families from other places are coming in this parish to live. The attendance at both preaching service and prayer-meeting is good. The Young People's Society, which is one of the strongest in the city, takes charge of the evening service during the summer months.

Etna.—The children of the Sunday-school have just given an entertainment, "Babes in the Woods," at which more than $70 was taken in. The church is now free from debt in every department, and money in the treasury, for the first time for several years. The church work in every way is an excellent condition. At the next communion service at least two of the Sunday-school will unite with the church. The pastor and his wife leave this field for Campbell on the 1st of September.

## THE OPPORTUNITY IN BUTTE COUNTY.

By Rev. Alfred Schofield.

I present here an opportunity for labor for the Master to any who may be able and willing, yet can see no open door for services. By the time this is published the number of preaching stations I am occupying will be light. Within a radius of eleven miles there are six more than I cannot possibly reach. It happens that nothing much more than flesh, bones and blood enters into my make-up. If I were as strong as steel, be sure that this appeal would never have been made.

These opportunities for preaching Jesus have come into existence through the great influx of laborers employed by the Diamond Match Company and the Bay Counties Power Company, whose numerous construction camps each form a station for preaching. The camps are formed of bodies of men from seventy-five to one hundred and fifty each.

Will they listen to the preaching? The fact that they will is amply proven. There is no room left for speculation on this point.

How is it done? Well this is how I work it. The first time I strike a new camp I advertise a graphophone concert. Of course, these isolated men appreciate music—and, mark you, these are not all hobos; many are civil engineers, surveyors and electrical engineers, graduates of Berkeley and Stanford. When they gather I introduce myself and make a bargain with the boys, to wit, that I will give them one hour's music if they will listen for ten minutes afterwards to a gospel story—yea, what a story! "All right; go ahead," some one sings out, and the contract is fulfilled. Yes, a story two thousand years of age is wonderfully interesting to working men when it is simply told in the twentieth century lingo of the day. If this meets the eye of a minister who is grieving because his church has closed

for the summer on account of the small attendance, why grieve no longer, but spend your vacation in these lovely mountains, where the mosquitoes cease from troubling and the malarious ones find rest. If some of you could form a male quartet you would command an attendance of over a hundred solid working men every night of the week, and a new place every night. Do you think these numbers are worth while reaching? It is hard to tell how much I would be personally helped, and the pace is getting too fast for myself, and I have already warning enough that I will have to let up or something will "go snap." Can't you give a fellow a lift along these lines, my brethren in the ministry?

If this should meet the eye of a sympathetic soul who has a portable organ they have no use for, let me tell you that such an instrument, if sent here, would prevent many a bathing of an aching head and gargling of a tired throat. If, dear reader, in a fit of extravagance, you invested in a talking machine, of which you quickly tired and relegated to some obscure place, and you now regret the expenditure of the money, ease your conscience by sending it to myself, and it shall be used for the purpose of calling the straying ones to listen to the Father's offer of pardon and welcome.

If the privilege of preaching Jesus is counted by any reader as a blessing, then come here and just revel in countless numbers of them.

This appeal to the readers of The Pacific will not very often be repeated, so "what thou doest do quickly."

Paradise, Butte Co., Cal.

## Oregon Letter

By George H. Himes.

A gentleman from the East strolled into the prayer-meeting of the First church of this city a few weeks ago, and was greatly surprised to find so many men present at the service. It was a night when the pastor was absent, and the leader was a layman. Fourteen persons took part in the service aside from the leader, eleven men and three women. The stranger was heartily welcomed and invited to come again. The total attendance that evening was sixty-five and thirty of the company were men. The stranger said he had been considerable of a traveler, and had attended prayer-meetings in many States, and as a rule men were conspicuous by their absence. While the attendance at the prayer-meetings of the First church is not all that it ought to be, yet it is encouraging and constantly enlarging.

It was stated in this correspondence several weeks ago that the first pastor of a Congregational church to be installed in Oregon was Rev. P. B. Chamberlain, at the Portland First church, on October 28, 1857. I know now that this statement was incorrect. The first installation of a pastor in Oregon was that of Rev. George H. Atkinson, at the Oregon City church, on October 23, 1853. Rev. Obed Dickinson preached the installation sermon; the right hand of fellowship was given by Rev. J. S. Griffin; Rev. Horace Lyman gave the charge to the people; Rev. Harvey Clarke the charge to the pastor, and Rev. Cushing Eells, Rev. S. H. Marsh and Rev. Thomas Condon took other parts. Of the ministers then present all have passed away save Rev. Thomas Condon, who for many years has held the position of Professor of Geology in the University of Oregon at Eugene. The foregoing information was found in a volume of the Oregon Spectator, recently secured by myself for the Oregon Historical Society, covering the time from the month of February, 1848, to February, 1854.

The continued ill health of Rev. J. L. Hershner of the Riverside church, Hood river, has compelled him to give up one service on Sunday for a time.

Rev. E. S. Bollinger will spend his vacation at the seaside, near Astoria, and will supply the pulpit of the Astoria church for the month of August. There was an addition of three members to that church not long ago.

The church at Pendleton had eleven accessions recently, nine on confession of faith and two by letter. The persistent and faithful work of Rev. Jonathan Edwards, who has been the pastor there for well nigh a year, is beginning to be felt.

Rev. G. W. Nelson removed from Ashland to Albany several weeks ago, having accepted a call from that church, and is already beginning to make his influence felt there.

The Ashland church has a strong man in its pulpit in the person of Rev. Evan P. Hughes.

The Portland Christian Endeavor Union had a large meeting on the 4th inst. in the parlors of the First Church, which was addressed by Dr. House, John A. Rockwood, President of the State Union, and others who attended the Denver convention. The flag received from the United Society by the Oregon State Union, formed a notable addition to the decorations of the evening.

Portland, August 9, 1903.

## HELP.

Two blind men, so the story goes, used to beg in the streets of old Rome. The cry of one was, "He is helped whom the king helps!" but the other cried, "He is helped whom God helps!" At last the emperor answered the prayer. He had a loaf baked and filled with pieces of gold, and sent it to the beggar who had called unto him. When the beggar, however, felt the weight of the loaf, he did not like bread that had not been properly baked, and was only too glad to sell it to his blind comrade. When this man went home he broke the bread and found the money, and never needed to go a-begging any more. But, of course, the other man went on with his piteous bry, and the emperor at last sent for him. "What didst thou with the loaf that I sent to thee?" he asked. "Truly, sire," replied thebeggar, "the loaf was very heavy, and I did not care to eat bread that had not risen, so I sold it." "Ah, 'tis true," said the emperor, as he drove the man from his presence, "whom God helps is helped indeed."

The Bible teaches that believers are the temples of God, and that He never enters without His attendants. Repentance cleanses the house; faith provides for the house; watchfulness cares for the house; prayer goes errands for the house; joy is the musician of the house; peace is the physician of the house.

Joy is the heart of praise; praise is the lips of joy. And when praising lips give expression to joyful hearts there is true prayer.

Tennyson: "Ring out the old, ring in the new." Paul: "Put off the old, put on the new."

## Fifty-fourth Annual Statement of the California State Bible Society

For fifty-four years the California Bible Society, through church collections and individual gifts,, has been able to supply by gift, where necessary, poor families, sailors, soldiers and other individuals, besides Mission Sunday Schools of every denomination, jails, hospitals and State prisons, in all languages spoken in the State of California, and now, in the hour of the Society's great need, the trustees cannot believe that the pastors and their church boards or sessions will fail to see that collections for the Bible Cause are taken as soon as possible and thus enable the trustees to more vigorously prosecute this great fundamental work which the churches of California fifty-four years ago committed to the Board of Trustees of the California State Bible Society.

During these years there have been great changes among the nations of the earth, many of whom have thrown wide open their gates to receive the Bible.

This State Society has done a good work among foreigners coming to California and in supplying the Scriptures to those coming to California from European and Oriental lands. The Society has sent thousands of volumes to Japan, China and the Philippines through natives of those countries and soldiers and sailors going there.

Synods, Associations, Conferences and Young People's Societies have endorsed the work of the State Society by the usual resolutions passed at their annual convocations.

As in former years, Mission Sunday Schools, homes of various kinds, jails, State Prisons, etc., and families and individuals, including soldiers, sailors and immigrants, have been supplied with the Scriptures. The Society is also doing a good work among the Spanish-speaking people through the missionaries in Southern California.

If the friends of the Bible cause in California will make their contributions to the State Society and enable it to supply the various nationalities coming by hundreds to this coast from Oriental and European countries, with the Bible in their own languages, the perpetuity of our civilization and Christianity in California will be maintained.

Summary of benevolent distribution by the California State Bible Society among families, soldiers, sailors and other individuals, including Japanese, Chinese, Spanish-speaking peoples, Mission Sabbath Schools and charitable institutions during the past year is as follows:

Families and individuals visited, 7,916; the number of those visited and found without the Bible and supplied, was 3,946.

During the past thirteen years this Society has given 82,704 Bibles, Testaments and portions to as many families and individuals, in over fifteen languages, at a cost of six thousand nine hundred sixty-nine dollars and ten cents.

The California Bible Society, an auxiliary of the American Bible Society, has circulated since its organization fifty-four years ago over three-quarters of a million volumes of the Scriptures.

All co-operating churches in California are respectfully asked to take collections for the State Society to aid in this work.

The Board asks pastors and churches to take annual collections for the Bible Cause, and individuals to contribute to the work of Bible distribution and forward the same in P. O. Money Order, or through Wells, Fargo's or Draft to

John Thompson, D.D.,
State Superintendent,
1350 Franklin St., Oakland, Cal.

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# Our Boys and Girls.

### Johnnie's Picnic.

An Incident from Life.

"And you going to the picnic! Why, Johnnie, you've left your shoes at home!"

"Yes, I'm going, Billie," said Johnnie, bravely, as he hurried on toward the big wagons.

Billie stopped to speak to Jimmie Wilson, and let Johnnie go on alone. When he thought he would not be overheard, he said to Jimmie:

"He wouldn't go if I were superintendent of the Sunday-school. It isn't nice for boys to go barefoot to picnics." He then looked with childish pride at his nice shoes and stockings.

"That's so," answered the other, trudging along. "S'pose we speak to Mr. White about it; he may not see Johnnie in the crowd. My mother'd be shocked to have me ride with a bare-footed boy through town."

Billie assented, and they hurried round to the side of the hall to speak to the superintendent before the school started. He heard their remarks very kindly, but simply said:

"Johnnie's bare feet won't hurt you any, my boys, and they may do somebody some good before night. We'll let him go."

When the children arrived at the beautiful park, and ran down to the shore of the little pond, there were many who stripped off shoes and stockings, and Johnnie had lots of company for his wading in the water. So he forgot for a while that he was different from the others. When the rest hurried on their shoes and stockings to go to the big tables for dinner, Johnnie felt the lump in his throat again, but he went on with the rest.

After such a dinner as he had not had since last year's picnic, Johnnie walked over to the big swing, and was soon in the height of glee. Rising away, away, oh, so high in the air! then sinking swiftly backwards, but to rise again still higher. After a little while Billie and Jimmie came up and watched him. Nobody had swung so high before, and they could not help wondering how he did it.

Pretty soon, Billie asked if he might get in too, and Johnnie gladly "let the old cat die"—that is, he let the swing stop itself—and then the two swung together a good long time. Suddenly, when they were high at the back, just starting down on the swift long, sweep, they were startled by the cry, "Run away, sissy! Run, quick!" They saw a toddling baby right in their path. They would surely kill her.

"Down with your feet, Billie! Stop her hard—and hang on!" yelled Johnnie to his seatmate, as they came down like a flash. But Billie was too scared to do anything but hold on, while Johnnie struck the ground in full force, and held himself straight and stiff until the swing stopped, just outside the little girl.

The crowd rushed up to cheer the brave boy, and take the baby out of danger. Then they saw that Johnnie's poor bare feet had great gashes cut in their soles, and that he had stood the pain like a hero to save the little girl's life.

Kind hands quickly bound up the bleeding feet, and two boys, besides some others, felt that those bandages were far more honorable than the finest shoes and stockings that were ever made. What made Johnnie happiest, however, was that one man promised him work at good wages. Do you suppose Johnnie disappointed him?—J. Fred Smith, in Sunday-school Times.

### How Mr. Roosevelt Lives and Works.

The young men of the country will be entitled some time to know ever more than they have as yet been told about the way in which President Roosevelt accomplishes so much and yet keeps in prime order. His physical constitution was, of course, built up, as everybody knows, years ago by systematic exercise and much outdoor life. His mental vigor would seem to have been acquired by a somewhat analogous method. The president does not flinch from the task in hand. He has schooled himself to do the day's work as it comes. He has acquired to a marvelous degree the power of concentration and the habit of decisiveness. He arranges his day well, is very abstemious in eating and drinking, does not allow himself to be cheated out of a fair amount of exercise, does not rely in the least upon stimulants or tobacco, and, perhaps, above all, never tries to surpass himself or to

expend his reserve strength in the achievement of something exceptional. With matters of colossal importance to attend to, he simply does his best as he goes along, deals with every problem that arises in a simple, direct, and natural way, and thus finds the day sufficient unto itself. He borrows no trouble, sleeps soundly, and meets the morrow refreshed and with full courage.—American Monthly Review of Reviews.

### Make Yourself Wanted.

In an address reported to the American papers, Secretary Shaw tells an incident that puts in half a dozen words the secret of business success. A young clerk in a store, he said, asked for an increase in salary. The proprietor gave it to him. A little later the clerk asked for another raise. At first the owner was indignant; then, after thinking the matter over, he sent for the clerk.

"Young man," he said, "what you need is not more money, but more usefulness." Then he pointed out to him countless ways in which he might have done something for the company and had missed his opportunity—times when he had been careless or indifferent or ignorant.

"Every time," he concluded, "that a customer comes in and asks for you personally it counts for you and counts for the store. Your business is to make yourself wanted."

It is the secret of success in business; is it not also the secret of success in every place in life? In the home, in the church, in the school, everywhere, the one whose work is thorough and cheerful and enthusiastic is the one who is making the most of life. "Make yourself wanted" and you will soon know the joy of solid success.—Youth.

### Misuse of the Word "Duty."

D. L. Moody once said: "I am so tired of the misuse of that word 'duty.' A man gets up in prayer-meeting and says he has not much to say. People find it out before he talks two minutes; but he feels it his 'duty' to say something for the Lord and fill up the time. What a nuisance!"

Speaking to a minister, he said: "Suppose that tomorrow was your wife's birthday, and you were to go and buy her a book for a birthday present. You take it home to her and say, 'This is your birthday. Here is a book for you. I felt it my duty to make you a birthday present.' Do you suppose she would accept that book?"

It is well known that Mr. Moody was a most intense, persistent worker, but withal, he said: "I do not know what strain is. The work of the Lord is not mine. People say, 'How can you rest?' I go to sleep every night the moment my head touches the pillow. No man can succeed if he goes along loaded down with burdens. If your forehead is wrinkled, you cannot draw men to Christ. God is not a hard master."

A young man, just starting upon his work in the ministry, was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London. Just so, every text you shall choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."—J. Cowper Gray.

### A Sure Support.

I like the word leaning. John leaned his weight on Jesus, on his breast, near his heart. We need to learn better our privilege of leaning, nestling, in the bosom of divine love. We think of giving a few of our burdens to Christ; but he wants to carry both us and all our load.

A gentleman was moving his library, and his boy was helping him. The child had gathered his arms full, and had gone off proudly with his load. Presently, however, the father heard a call for help. The little fellow had gotten half-way up the stairs when the burden proved too heavy, and he sank down. The father heard the call, and, coming up the stairs, lifted and carried both the boy and his load.

That is like what Jesus will do for us. He takes our sins, and puts them away. He takes our wicked heart and changes it. He takes our ruined life and restores it. He takes all our mistakes and sins, and corrects them. He takes into his hands the order of our steps, the shaping of our circumstances, the ruling and overruling of the events of our days, our deliverance in temptation. We really have nothing whatever to do with our own life but our simple duty day by day, hour by hour.

"In the light and pity of thy face
The burden melts away."

### The Dog Laughed.

The proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squatting on its haunches, like a bear or a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half-Newfoundland, half-collie, fat, good-matured and intelligent. The tiny black kitten, instead of bolting at once for shelter, retreated a few paces, sat erect on its hind legs, and "put its fists" in an attitude of defiance. The contrast in size between the two was intensely amusing. It reminded one of Jack, the Giant Killer, preparing to demolish a giant.

Slowly, and without a sign of excitability, the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and, if animal ever laughed in the world, that dog assuredly did so then and there. He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—New York Telegram.

### A Dove in Church.

A Newton (Mass.) young lady saw a peculiar feature in a church in a Maine town which she visited recently. Hearing the cooing of a dove she looked around and saw a white dove perched on the organ and listening to the music with great appreciation. She learned afterward that the dove had been a regular attendant at church for eight or ten years, being attracted by the music, of which it was very fond. It was twelve years old and was the pet of a lady who lived near. After church the dove was taken to the Sunday-school class by a boy and seemed to enjoy the proceedings. Unlike many church-goers the weather made no difference to the dove, but every Sunday, summer and winter, he was at his post on the organ.—Philadelphia Methodist.

Towne: "I don't see why you should consider him your enemy just because he told the truth about you. A really true friend should do that."

Brown: "Yes, but here's the difference: A true friend tells you the truth about you; an enemy tells it to everybody else."

### Tea and Coffee Drinkers.

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# Out of Plumb.

When the wall is out of plumb the building is more or less unsafe, and the higher the wall is carried out of the perpendicular the greater the danger of collapse. It's about so with the health; it is out of plumb when the digestion is impaired, when there is a dull, sluggish feeling, with nervousness, irritability and sleeplessness. Every day that these symptoms are neglected increases the liability to physical collapse.

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## As His Father Did.

When Henry Ward Beecher, toward the end of his great life, looked back to the influences which had given him inspiration for his work, he found that the strongest one was his own father. It was no especial care that his father gave him. He was, his son declared, with a touch of sadness, "too busy to be loved;" it was the life he lived before his children, day by day, that taught them a lesson they never forgot.

"I never once," Mr. Beecher said, speaking of their bitter winters, "saw him flinch before cold, or look as if anything was hard, or as if there was a reason for not pitching in and holding on when things were difficult. * * * Never was snow so deep or wind so high or rain so driving or night so black that the thought seem to enter his head that he must give up a meeting. He would take out his old silk handkerchief and put it on, and go forth into the storm without seeming to dread it, and, as often as I have remembered it, I have wished that I could put on his spirit the same way. He did it as a matter of course; and such was the effect of his example upon his children that there was not one of them who would not be ashamed to show the white feather in the presence of external difficulties. Hymns, texts, catechisms, never influenced me, but a great many things which my father did, but which neither he nor any one else ever spoke of, have had an influence upon my whole life. * * * I had an ideal of what a man should be and should do, and it stood me in stead better than any amount of catechetical instruction could have done.—Forward.

## The Princess' Diamonds.

The Princess Eugenie of Sweden has for many years devoted herself to efforts for the good of her people. Desiring to build a hospital home for the sick poor in the island of Gottland, her summer residence, she found that her ordinary income, already taxed with many charities, would not yield the necessary funds. Constrained by the love of Christ, she discovered a way by which the difficulty could be overcome. First to herself, and then to the king, her brother, she said, "May I not sell my diamonds?" Consent was given, the diamonds sold, and the home for incurables built.

Two summers ago one of its poor inmates, who seemed peculiarly ignorant and inaccessible, was deeply laid upon the heart of the princess. "I prayed much for her," were her own words in narrating what followed. When about to leave for her winter residence in the city the matron said pointing to this woman: "I think you will find her changed." The princess approached her bed and the words that greeted her were, "I thank God that the blood of Jesus Christ his Son cleanseth from all sin," the tears running fast down her cheeks. "In those tears," said the princess, "I saw my diamonds come back to me again."—Dr. A. W. Patten.


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## Doing What You Would Not.

Quite a young girl one day exclaimed, "I love to make myself do what I don't want to do." In that seeming paradox there is a world of wisdom. There are many duties that we have to perform that are distasteful. We can sulk when we do them, and groan because they are so unpleasant; or we can do as that young girl did, loving to make ourselves go through with them, and so get some real good and enjoyment out of them. It would be vastly better if we all loved to make ourselves take up the tasks that we are inclined to shirk. Of that girl, now a young woman, people frequently say, "Isn't she a splendid young lady?" Her fine character is due largely to resolutely going at the things needing to be done from which she naturally shrank, and doing them with a song instead of a sigh.—Well Spring.

It is hardly fair to denounce your brother for inconsistency until you have suceeded in bringing out your own actions in perfect accord with your professions.


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### The Plain and Simple Gospel.

It was Paul who preached the word and said that it was his highest and greatest privilege to preach the "unsearchable riches of Christ." And so it is with the preacher of today, for the new twentieth century is demanding and will demand more and more of the preaching of the plain simple gospel and the unsearchable riches of Christ.

### The Diamond and the Seed.

There are two modes of life: that of the diamond—everything tending to increase its magnificence, to make it brighter and more brilliant, every effort directed toward self; then there is that of the seed—dying to self in order to live. Which life is ours? Only as we strive to serve do we make the most of life.—Principal Gordon.

My own heart was so filled with thoughts of the blessedness of the departing soul that I could think of nothing else. That room where our dear Adaline left her body, to see Jesus as he is, is a very precious spot to me. I should love to go and stay there for a season—yes, there where heaven was opened to receive one of our number. Jesus has honored it, for he came there, just as he said he would, to receive one of his dear children to himself. I did not say good-by to my Ada—did not say good-by to Adaline when I saw her eye closing in death, for I am confident that I shall see her again soon. What glories burst upon her view in that room! It can never be to us like other rooms.—Mary Lyon.

The Bible is said to be a lamp to our feet. It is not a great sun shining high in the heavens and lighting half the globe, but is meant to be used as a lantern which one may carry in his hand as he walks, to help him to see where to set his feet. A lantern lightens the longest path, but only a step at a time. If we use the Word of God as a lantern we need never walk in darkness. It will not show us our course twenty years or one year in advance, but it will always show us what to do today, how to do the present duty.—J. R. Miller, D.D.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—Augustine.


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